THE RELIEF SOCIETY MAGAZINE

Vol. X AUGUST, 1923 No. 8

Timpanogos Climbed to the Top in Winter ..... Frontispiece
Utah Mountains 373
Eliza Roxey Snow Memorial 376
What Utah Does for the Deaf ..... Amy Whipple Evans 377
The Value of a Smile ..... Alta Wellman Cunningham 381
Of Interest to Women ... Lalene H. Hart 382
Editorial: Call of the Hills 385
By-Products 386
The Motherhood of Marcia ..... Helen Kimball Orgill 387
Be a Friend 393
Relief Society Nurses 395
Items About Woman 398
"Home, Sweet Home" 401
Milk as a Food ..... C. Y. Cannon 403
My Heart is in the Desert ..... Nina B. McKean 405
Notes from the Field ..... Amy Brown Lyman 406
Guide Lessons for October 414

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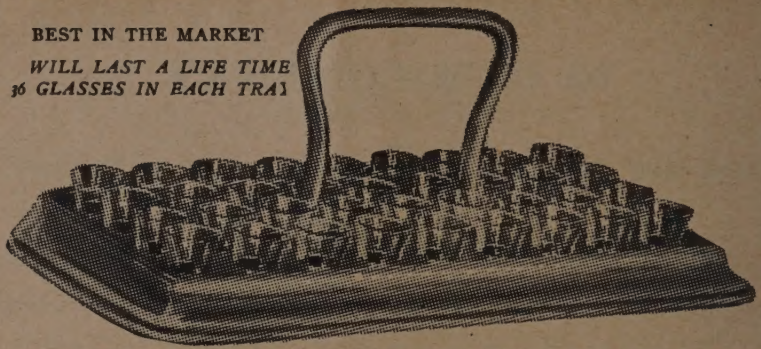

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Utah Mountains

The cuts this month include an unusual number of mountains. The first cut shows Dr. Dean R. Brimhall climbing Timpanogos in the winter. The second cut shows Provo Peaks, and Cascade, Mt. Flonette and Mt. Timpanogos. Of cascade, Dr. Brimhall writes:

"The name Cascade so far as I know is an old name, and is one that would naturally suggest itself to anyone rambling over the mountain. My hiking companion, Karl Keeler, and I liked it, because it seemed so true to the most beautiful part of the north and east sides. All the water that comes off comes in Cascades. It bursts out of the great limestone layers and tumbles from one shelf to another.

"There is absolutely no way to do justice to the sylvan beauties of the wild and precipitous country above the falls without a first hand acquaintance. The striking feature of it all is the cascades of water in summer and the cascades of snow in winter. The only way to verify this statement is by climbing and climbers are rare in such places. Few people know that a tiny Alpine lake lies at the head of one of the hollows above the lower falls."

TIMPANOGOS
CLIMBED TO THE TOP IN WINTER

TIMPANOGOS

Eliza Roxey Snow Memorial

The memorial shall be known as the Eliza Roxey Snow Prize Memorial Poem, and shall be awarded by the Relief Society annually.

Rules of the Contest

1. This contest is open to all Latter-day Saint women, but only one poem may be submitted by each contestant. Two prizes will be awarded—a first prize consisting of $20 and a second prize consisting of $10.

2. The poem should not exceed fifty lines, and should be typewritten, if possible; where impossible, it should be legibly written, and should be without signature or other identifying marks.

3. Only one side of the paper should be utilized.

4. Each contestant guarantees the poem submitted to be her original work, that it has never been published, that it is not now in the hands of any editor or other person with a view of publication, and that it will not be published nor submitted for publication until the contest is decided.

5. Each poem must be submitted with a stamped envelope, on which should be written the contestant's name and address. *Nom de plumes* should not be used.

No member of the General Board nor persons connected with the office force of the Relief Society shall be eligible to this contest.

7. The judges shall consist of one member of the General Board, one person selected from the English department of a reputable educational institution, and one from among the group of persons who are recognized as writers.

8. The poem must be submitted not later than October 15.

The prize poems will be published each year in the January issue of the *Relief Society Magazine*. Other poems of merit not winning special awards will receive honorable mention; the editors claiming the right to publish any poems submitted, the published poems to be paid for at the regular *Magazine* rates.

All the entries should be sent to Alice L. Reynolds, Associate editor, *Relief Society Magazine*, 28 Bishop's Building, Salt Lake City, Utah, not later than October 15.

Editor's Note:—Affecting the matter of memorials for past Presidents, a memorial was recently decided upon, by the General Board, for Eliza Roxey Snow. Other memorials will be considered later.

THE
Relief Society Magazine

Vol. X AUGUST, 1923 No. 8

What Utah Does for the Deaf

Amy Whipple Evans

One beautiful morning this spring I strolled along an orchard path with a teacher, who was taking her group of happy, romping children out to gather flowers. The air was crisp and filled with the sweetness of the blossoming trees.

It was a joyous sight to watch the children as they ran about under the trees and out into an adjacent field of alfalfa, filling their little hands with flowers. I could scarcely realize that not one of these children could hear a sound. Yet that was so. For they were the first little first-grade pupils at our State School for the Deaf, at Ogden.

If these children had been born in the first part of the eighteenth century instead of the corresponding part of the twentieth, their lot would have been very much different. Instead of companionship, of being taught to speak and to understand the speech of others, of being trained in almost every branch of learning, they would be isolated, unable to communicate with others, uneducated, and legally in the same position as idiots and the insane. It was not till past the middle of the eighteenth century that the human conscience was aroused to the duty of educating the deaf.

The first school for this class of defectives was established in Paris, France, in 1758. Fifty-nine years later a similar school was founded in the United States. This was at Hartford, Connecticut, through the influence of Dr. Cogswell, who had a little deaf child.

When the group of children of whom I have spoken had finished their walk, I returned with them to Primary Hall. In this building live all the pupils in the primary grade. It is modern, fire-proof, light, and airy. There are two floors. On the second floor are the dormitories, one in the east for girls and one in the west for boys. Adjoining the sleeping rooms are two large wash-rooms, with a washbowl and a mirror for each child, places for a hairbrush and comb, a toothbrush, a towel, and a wash cloth.

Bathrooms open from the wash-rooms. Each child has its own bed, chair, and locker.

The children here are looked after by house-mothers, who take the place of real mothers to the children. They have entire charge when the children are out of the class-room. They oversee the dormitories and train the children in proper behavior and habits of order, health, and cleanliness. The boys and girls alike are taught to make their own beds, to keep their clothes and belongings in perfect order in their lockers, and to keep clean their wash-bowls and mirrors. After meals they take turns in washing and wiping dishes and in setting the table. They seem to enjoy their work.

Many, many things pertaining to the welfare and happiness of the child's life depend upon these women. Owing to the cut in the appropriation to the school by the last legislature it will be necessary to reduce the number of house-mothers.

On the first floor of this building are the living rooms and the class rooms. No sign language is allowed in Primary Hall. An effort is made to make the education of the children as normal as possible. They are therefore taught to speak and to read the lips of others. One of the most interesting classes I have ever visited was here in the first-grade room, which showed the method used in teaching deaf children to speak and read and write. During the entire recitation the teacher did not make a sign or gesture to make herself understood, but simply talked to the pupils. When, at the teacher's request, I asked the class questions, they understood me and answered very well, I thought. Of course, the problem in teaching the deaf is to teach them how to speak and how to understand the speech of others, and it is here in Primary Hall that this important work is begun.

When the work is completed in Primary Hall, the pupils pass on to the grammar grades, which are in one of the other buildings. I visited classes in geography, arithmetic, and the history of Utah. The teachers use the oral methods in the class, and the pupils respond in oral speech, though I understand that sign language also is employed by the pupils in communicating with one another. In this building too are dormitories, with house-mothers. A regular four years' high school course is offered by the school, including typewriting, agriculture, dairying, poultry-raising, and domestic art and science. The boys studying agriculture have the advantage of a small greenhouse, where they may study plants and raise them for transplanting. A pretty cottage gives the high school girls an opportunity to study home management in connection with domestic science and arts. These girls live in the cottage, and are taught how to plan and serve meals and to keep house generally. The cottage is inexpensively furnished. Many of the articles of furniture, such as tables, dressing tables, and dressers,

were made by the boys in the shop. Yet with its ferns and flowers, its extreme cleanliness, it is a charming place indeed. I observed that the girls learned some things her not included in the curriculum. One was economy. When the curtains became worn at the ends and could no longer be used at full length, the girls cut them down and made sash curtains of them. At another window they had put ends of cretonne together in a clever way.

Cooking is taught in the grammar grades. The girls bottle about nine thousand quarts of fruit and vegetables a year. The fruit and vegetables are raised on the school farm, which furnishes clean, wholesome foods of various kinds for the pupils during the year. The girls, in these grades, are also taught to do their own plain sewing and dress making.

A good-sized gymnasium gives opportunity for physical education for both deaf and blind. There is a large pool where all the children are taught to swim. On the floor of this gymnasium twelve girls, pupils of Mrs. Isabelle Ross, danced for me. Although they were unable to hear a sound, they danced with perfect rhythm and grace to the music. These girls often dance for the entertainment of the public at Ogden. They like to feel that they can interest those who can hear.

The school hospital must not be overlooked. It is a small building, off by itself, built about nine years ago, though it looks new—it has been well cared for. There are three wards—a boys', a girls', and an isolation ward. A small operating room and a sterilizer are among the conveniences. It is in charge of a nurse, who looks after all cuts, scratches and bruises that the children receive. Every child with a temperature above normal goes to the hospital. All bad colds are looked after so that they do not develop into anything serious.

Then there are the shops, where the boys are taught in the afternoons. In the carpenter shop are made by the boys such things as chickenhouses, cowpens, fences, and also furniture, are made by the boys. The tables, chairs and some bookcases in the school library were made here. So, too, were the large round dining tables in Primary Hall. A shoe shop, printing shop, and auto mechanic shop, with sloyd for the small boys, complete this branch of the school. The training in auto mechanics and shoemaking, however, will be discontinued next year because of lack of funds.

One recreational and educational feature of the school has been the May festival, held annually on the campus for the past ten years. These festivals have taken the form of historical pageants, alternating each year with the story of the blind and of the deaf. They have been written by Mr. Murray Allen, teacher of the blind and directed by Mrs. Isabelle S. Ross, head of the physical education department of the school. The pageant "portrays

the struggle of the deaf against intolerance and neglect to a position of happiness and achievement through the blessings of education."

The training the pupils have received in taking their various parts has meant much to them and has been wonderful to see. Recreational experts from Utah and from the east have pronounced these pageants the very finest of the class that they have ever seen. It is to be regretted that these must also be discontinued indefinitely because of lack of funds.

Going through the buildings of this institution—the classrooms, the dormitories, the kitchen, the bakeshops, the laundry, or any other department—one is immediately struck by the beautiful cleanliness and order of everything. The pupils are very cleanly, their clothing and shoes and whole persons are well cared for.

There are now one hundred twenty-eight pupils at the school. More than ninety per cent. of these are members of the "Mormon" Church.

The school was established at Salt Lake City, in 1884, but twelve years afterwards was moved to Ogden. Mr. Frank R. Driggs is superintendent; he has been at the institution over thirty years.

Out of one hundred graduates of the school, according to Mr. Driggs, there is only one of whom the school cannot be proud. All the others have become useful and happy citizens, an asset to the state. Some have gone on to higher institutions of learning, becoming specialists in their chosen vocations. One is a bacteriologist at the L. D. S. Hospital, and another is a valuable assistant to the state bacteriologist. Others have become teachers, being instructors in school for the deaf in Montana, Colorado, Kentucky, and Maryland.

In the trades they become contractors, printers, shoemakers and so on, but the chief occupation of the graduates is farming. About fifty per cent. earn their living in this manner.

There have been twenty-eight marriages among the graduates of the school. Of all the children that have resulted from these marriges, Superintendent Driggs said, not one has been deaf.

The Ogden school has always ranked high among institutions for the deaf. But owing to lack of funds, it will be impossible, Mr. Driggs thinks, to keep the school in the first class. "With forty thousand dollars less in four years," said the Superintendent, "it will be necessary to drop many things from our courses of study. With depleted courses, fewer teachers and supervisors, and other necessary changes, I fear we shall have to be content with a second class institution."

It is interesting to know that most large cities in the United States have churches for the deaf where religious services are conducted in sign language.

It is well to bear in mind that the really deaf are scarcely ever beggars. According to recent statistics ninety-seven per cent. of all the deaf in the United States are self-supporting—a statement that cannot be made of those who can hear. The American Association of the Deaf is working to suppress impostors who beg on the highways under the guise of the deaf. Many things may be said of the achievements of those who are handicapped by the loss of the sense of hearing, which makes one feel with Dr. Howe, the great teacher of Laura Bridgman, that "obstacles are things to be overcome."

The Value of a Smile

By Alta Wellman Cunningham

"Laugh, and the world laughs with you,
Weep, and you weep alone,"
Is one of the truest axioms
That the world has ever known.
Don't think you have all the world's troubles
On your own narrow shoulders to bear;
If you'll stop and look around,
You'll find that others have their share.

Notice the deaf, blind and crippled;
Others sick, friendless, alone,
The widow with her brood to provide for,
Then compare their troubles with your own.
"Smile begets smile" is a saying
That nevertheless is true,
For each smile you extend to another,
The same will reflect back to you.

As you travel on life's highway,
Greet each one you meet with a smile,
It requires but a little effort,
And you'll find it well worth while,
If you find some one is down and out,
Don't pass her by with a frown.
You're not sure what life holds for you,
Some day you too may be down.

Editor's Note:

We are pleased to publish, following Mrs. Amy W. Evans' article on *What Utah Does for the Deaf*, the stanzas, "The Value of a Smile," written by Alta Wellman Cunningham, a blind sister, who is the mother of three little children.

Technically the lines are not always perfect, but to employ the words of Browning "The Soul is Right."

Of Interest to Women

Lalene H. Hart

Simple Deserts for Warm Weather

During warm weather when women are inclined to slight some of the household duties, the one problem of what shall we eat can not be put aside. But with just a little planning much of the worry and use of energy may be eliminated and yet good nourishing food provided. The value of fruit in the diet can not be overestimated. Because of its high mineral content, pleasant flavor and laxative nature, fruit should be served to every member of the family from baby to grandmother. Care should be taken, however, to serve it in the proper form to the person using it. Old people, who perhaps can not eat it in a solid form, will enjoy fruit juices and refreshing fruit drinks.

Fruit is valuable in that it contains a cellulose or fibrous tissue which is not digested, but which exercises the muscle lining of the digestive organs and furnishes bulk or ballast required for a well-balanced diet. In season it is inexpensive and easily prepared.

Endless combinations of fruit may be worked out by every housekeeper. To change the form of fruit deserts frozen mixtures of various kinds may be used. All kinds of small fruits and berries in just plain syrup ices, or with the addition of creams, are easily and quickly prepared. Gelatine desserts to be served with whipped cream or custard sauce may be quickly prepared from cut up fruit or fruit juices. Souffles, custards, whips, bavarian creams and fruit salads are all nourishing, attractive and easily prepared desserts. One need not be confined to the fresh fruits from the garden or orchard for variation. Where these are not obtainable the dried fruits on the market are very valuable as foods and can be utilized in as many ways as the fresh ones. Space will only permit of a few suggestive combinations which may be helpful in making many others.

Pineapple Mousse

1 tb. gelatine.
½ cup cold water.
1 cup pineapple syrup.
2 tb. lemon juice.
1 cup sugar.
1 quart cream.

Heat syrup, add gelatine soaked in cold water, lemon juice and sugar. Cool and strain and as mixture thickens fold in the cream which has been whipped. Put in mold, pack in salt and ice, let stand several hours.

Cocoanut Cream

½ box gelatine.
¾ cup sugar.
1½ cups shredded cocoanut.
1 cup milk.
I ts. vanilla.
1 pt. cream.

Soak gelatine in milk until soft, then set dish in hot water until gelatine is dissolved. Cool, add vanilla, cocoanut and cream which has been whipped. Stir gently until mixture is very thick. Put in molds and cool until firmly set. Serve with fruit juice or custard sauce.

Lemon Vanity

Soak one half box gelatine in one half cup of cold water one half hour. Pour on one pint boiling water, add two cups sugar and the juice of two lemons. Stir until all are dissolved. Set in cool place until it commences to thicken, then fold in the whites of three eggs. Beat with an egg beater until stiff and white, put into mold and set on ice until firm. Serve with whipped cream, jelly sauce, or thin custard.

Fruit Blanc Mange

Stew nice fresh fruit such as cherries, raspberries, strawberries or any of the small fruit, strain off the juice and sweeten to taste. Heat to boiling point, stir in corn starch wet with cold water, allowing two tablespoons to each pint of juice, cook ten or fifteen minutes, turn into mold and set away to cool. Serve with whipped cream and chopped nuts.

Sweet Rubin

1 qt. water.
1 cup sago or tapioca.
1 tb. lemon juice.
1 pt. fruit juice.
1 cup sugar.

Wash sago, drain and let stand one hour. Add boiling water fruit juice and sugar. Cook until sago is clear. Pour into molds and set to cool. Serve with cream.

Chocolate Rice Meringue

Cook rice until tender in boiling salted water. To

1 c. rice, add
1 tb. melted butter.
½ ts. vanilla.
White of 1 egg beaten stiff.
¼ c. sugar.
2 sq. melted chocolate.
1-3 c. chopped raisins.
½ c. beaten cream.

Pour in buttered baking dish and bake 15 min. Cover with

meringue made of 1 egg white, 2 tb. powdered sugar. Brown in oven.

Banana Salad

Peel bananas. Cut in quarters. Dip bananas in syrup of sugar and water that threads, then dip in chopped nuts. Arrange on lettuce cup and serve the following dressing:

2 eggs.
½ c. lemon juice.
1-3 c. mustard.
½ c. thick cream.
4 tb. butter.
2 tb. sugar.
Speck of salt.
Cayenne.

Beat eggs, add lemon juice slowly, add dry ingredients thoroughly mixed. Cook over hot water until it thickens. Add butter. Cool. Add cream before serving. Pears and peaches are delicious used the same way.

Fruit Salad

Falvor Lemon Vanity mixture with fruit juice. Cut in cubes or slices. Serve on lettuce with Fruit Salad Dressing. Fruit cut in small pieces or nuts may be molded in layers in the mixture.

Ice Cream

2 c. scalded milk.
1 tb. flour.
1 c. sugar.
Lemon or vanilla or both.
1 egg.
⅛ ts. salt.
1 qt. cream.

Mix flour, sugar and salt; make smooth with little cold milk. Stir into hot milk and cook 20 min. Add slowly to beaten egg, to which has been added a little cold milk. Cook 3 to 5 min. Strain cool. Add cream and flavoring and freeze. Pack and let ripen 2 or 3 hours. All kinds of fruit sauces may be served with this as a variation.

Frozen Rhubarb Cream

1 qt. rhubarb juice and pulp.
1 c. orange juice.
1 c. sugar.
1 qt. cream.
Grated rind of 1 lemon may be added.

Combine first four ingredients; freeze to mushy consistency. Add cream; finish freezing. Pack and let stand 2 hrs. before serving.

EDITORIAL

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Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

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Call of the Hills

Away to the mountains! Away, away,
Where the freshening breezes play,
Where the wood-bird's song and the hum of bees
Are heard in the swaying forest trees,
Where the crystal streams forever play
In the beautiful canyons, away, away.

Away to the mountains! Away, away,
Forget the cares of life for a day,
Go list' to the melody of the stream,
The lark's sweet song or blue-jay's scream;
Then try to interpret what they say,
In nature's language; away, away.

Away to the mountains! Away, away.
And hear what their whispering voices say;
Rest 'neath the pine and fir tree grand,
Dance in the aspen's shimmering sheen,
Study the lessons they teach today,
In the mountains' retreat; away, away.

Away to the mountains! Away, away.
Commune with nature while you may,
Far from the city's toil and strife
And numberless cares of a busy life.

Refreshing your soul for a while today
With nature's music; away, away.

This poem, written by one of our Utah poets, and published in one of our local magazines some time ago, carries our editorial message for August.

Every individual should try in every possible way to live close to nature during the summer months. If we have facilities for riding out, then we should ride out and see and enjoy the loveliness of the landscape. If we lack facilities for riding, then we should walk as much as possible, and even those who cannot walk are not prohibited from seeing lovely sights.

In this intermountain region, nature has been most lavish. On every side mountains jut forth in rugged grandeur, canyons abound in trees and grass and flowers, and the mountain streams gurgle like a summer song that has no ending.

Much is being said about health at the present time. Every state has its public health department as has also the federal government. Contact with nature is one of the health-giving as well as one of the joy-giving forces of life. Let us commune with her often.

By-Products

The commercial value of by-products is evident. Not a few industrial institutions make their profit from the sale of the by-product rather than from their leading article.

By-products in the spiritual realm are of very great importance. Recently a lecturer visiting our state said. "Character has been styled a by-product of duty well done."

During the recent visit of President Harding, we had as guests in Salt Lake City four persons prominent in educational work in the state of Massachusetts. They had frequently been at meetings where the Chief Executive of the Nation was the guest of honor and the speaker of the evening. They had listened to President Harding on not a few occasions; yet they say that this is the first time that they have even known a gathering of this sort to be opened and closed with prayer. They characterized the meeting as most impressive. The organ recital, the anthem, the invocation and benediction, the unity and seriousness of spirit manifested by the audience were after all the things which gripped their souls. These were by-products, but to our guests, unused to secular meetings conducted in such fashion, they were the things of greatest import.

The Motherhood of Marcia

Helen Kimball Orgill

The Class Sorority Reunion went pleasantly on. Seven young matrons, with reminders of by-gone days, were jovially entertaining themselves. Drifting from one subject of conversation to another they finally spoke of certain girlish ambitions of some ten years previous.

"I wonder who of us is realizing the dreams of youth?" questioned Dorothy Garner, the brilliant student of the class.

"Most of us aimed at careers, but right in our hearts, I think we wished for love in a cottage," laughingly answered little Bessie Lovering.

"Yes, but I haven't given up music by any means," cried Gloria Strong, who had been reared in the lap of luxury. "And Fred doesn't want me to, either."

"And I am still interested in Civic Welfare," declared Stella Grey, assuming a pompous air. Indeed, none wished to be considered a sluggard in the eyes of the others.

"If I remember correctly," began Della Bernard, "Marcia is the only one who openly declared that nothing would please her more than to be the proud possessor of a large family of boys and girls."

All eyes were turned to Marcia Blain who chanced to be the only Latter-day Saint among them. She was tall and slender with violet-blue eyes and dark wavy hair. There was a certain air of distinction about her which the others did not possess. She was indeed a lady with some of the purest of the royal blood of Israel flowing through her veins.

But today Marcia did not meet their gaze with the old time enthusiastic defense of her ideals.

"Your'e living up to your early intentions Marcia?" said Bessie, "I'd call three children already, a pretty good beginning."

"And another one expected." There was a note of bitterness in Marcia's voice which her friends did not fail to notice.

"But believe me, it will be the last one," she finished.

"Oh, I don't blame you." They were unanimous in their sympathy, considering that she had done her part well.

But in spite of their attitude, how cowardly she felt, how disloyal to her cherished motherhood! She remembered, how during the university school days she had ever valiantly upheld the principles of her religious faith to these young girls of other denominations, winning the love and respect of each one, and

was this the end of it all? Her very words today had proved to them that her religion was too idealistic to be practical.

She was indeed too miserable to heed the earnest discussion which her words had occasioned.

"Of course, I want children," conceded Bessie, "that is, a boy and a girl. That is all the average person can afford to rear in these strenuous times."

"Yes," Gloria seemed to be thoughtfully choosing her words, "after I'm successfully settled in my musical career, I'd like one. It might interfere with our plans, before then."

"Don't feel bad, Marcia, four isn't such a large family," one tried to console her, "my grandmother had ten."

But Marcia's troubled look came from a deeper cause than her old school-mates discerned.

The subject was soon changed and farewells were being said. With forced gayety Marcia made her adieus, being anxious to feel the cooling breeze upon her throbbing temples.

Deciding to walk rather than take a street car she quickened her pace and soon felt the exhilaration of the exercise.

As she reviewed the conversation of the afternoon, her mind kept reverting to an incident of several days previous when she had informed her handsome young husband of her expectancy.

He had answered most irately, "Good land."

It was inconceivable that her Garth, who upon similar occasions had been her comfort and mainstay, should act in this way, when one kind word meant so much. It was true that he was hungry and tired at the time and tried afterwards to make it up but the sting remained.

When Marcia finally reached home, the sound that first met her ears was a croupy cough, emitted from the direction of the children's bed room. It was four-year-old Jimmy, taking his belated afternoon nap. This but added to her feeling of woe, for by living up to a household budget, the little fellow had gone without rubbers. Rubbers did wear out in such a short time when people were having difficulty in getting ahead, financially.

But soon baby Grace was burying her dimpled hands in "Muzzie's" hair and troubles were for the time being forgotten.

It was not often that the young mother was able to leave home for a whole afternoon, the girl who assisted with the house work attended school.

Assuming a cheerful mien, Marcia took possession of her little home again. But the equanimity of other days was decidedly disturbed. It was disconcerting to say the least for one to feel certain, deep-rooted ideals fairly rock and reel as if ready to fall in ruins.

As if in defense of herself Marcia thought of different ones of her acquaintances.

"Not many of them are having large families," she mused. "Even Erma Mason, the most fervently religious girl in the ward stopped at three."

But no peaceful decision could be arrived at.

Small wonder is it that the morrow being washday everything seemed to go wrong. The children were more troublesome than usual though their mother was sensible enough to know that they but mirrored her own mood.

But Marcia felt that the worst part of the day had arrived when at one o'clock amid a cluttered confusion of lunch, recently partaken of, and unstraightened house after the wash was over, Mother Blain entered immaculate in her lavender and white.

"I was on my way to Mrs. Bond's reception and thought I would just slip up the back way and say 'hello.'"

Mentally Marcia was not giving a very pleasant welcome, but she tried to be cordial. "Do come in the front room, away from all this," waving around the room. There was a slight quiver in her voice which the mother-in-law, being quick of perception, noted. In spite of the pleasant greeting, with her understanding heart she felt that all was not right with Marcia. The air seemed surcharged with a discordant something.

"How are you, dear?"

The kindly-toned voice expressed a world of sympathy and an evasive answer choked in the younger woman's throat. In a moment her troubles were being told with a tumultuous outpouring of the heart.

"Yes, my child, I think I understand," were the gentle words spoken. "But come now, you need a change. Slip on a fresh house apron and come home with me, for the afternoon."

Marcia looked bewildered. Half a dozen excuses shaped themselves but before they were uttered the mother-in-law continued: "I'll send Hannah over to straighten up for you and we'll phone Garth to come there for dinner tonight; now I'll help get the children ready."

Soon the little procession was winding its way through the back lane, little Grace clinging to "dramma's" fingers with Kathleen and Jimmie racing back and forth, full of the exuberance of childhood.

"You shouldn't have missed that reception, mother," reproached Marcia.

"O, that was of no importance," she answered with a small wave of the hand.

After performing the few tasks allotted the maid, the two

women went out to enjoy the cool of the late afternoon upon the front veranda.

"Of course," Mother Blain began, "times have changed and people have changed with them but the Latter-day Saints should at least remain true to their ideals. The Lord expects us to be different, for did he not say, 'Come out of here, oh, my people?'

"Oh, I know it sounds all right, but there are many drawbacks and I'm beginning to think people are right in curtailing their families according to circumstances," said Marcia.

"How often I've heard my dear old mother tell of pioneer days," continued Mother Blain, with all their hard times each woman had one great ambition and that was to rear a worthy family to God. Circumstances seldom stood in the way, so determined were they to do the right. But modern ideas and times have had their effect and occasionally we forget that we have a birthright to guard; some, I'm sorry to say, are selling theirs."

"And one by one these grand old pioneers are passing to the great beyond. We need them to remind us to live up to our privileges," said Marcia very thoughtfully. "Yes we do," answered the older woman. "How would you and the children like to go out into the country for a couple of weeks with me? I know of an old house where boarders are welcome."

"Oh, nothing would please me more, but you know Garth and I had planned our vacation later in the summer."

"Well, go then, too. This is my treat, so you won't refuse, will you? We can fix matters up with Garth all right."

Marcia did not refuse; she was only too glad to get away from the household grind for a spell. Feeling all out of tune with the world and herself she welcomed any change that might mend matters. However, it was harder to part with Garth than she had imagined, for it was their first separation since marriage. But he cheerfully helped the little party off, never confessing the loneliness which obsessed him. After a few hours' ride through shifting scenes of country life the train pulled up at a small station. They were met by a jovial, middle-aged farmer, who escorted them to a two-seated buggy drawn by lead-grey mares. Their hearts were warmed at once by the hospitable manner of their host.

"You've picked the right time to come," he began when once they started to swing at an easy gait along the sandy road. "Strawberries are in full swing and the trees are red and black with cherries."

"O, goody, goody," cried Kathleen and Jimmy in chorus.

"I know we'll have a lovely time," cried their mother partaking of the enthusiasm of her offspring. How good it did seem in the days which followed to taste of the joys of country life.

But never was Marcia happier than when sitting out in the shade watching the children in their bare-foot glee and listening to the words of wisdom as they flowed from the lips of her mother-in-law. Having been motherless since early childhood she fully appreciated the kindly interest of this noble woman.

"For several years," she began one afternoon, "there has been a spirit of restlessness among the women of the world. They have begun to question the world-old platitude that motherhood is woman's noblest calling. The word 'career' begins to be more popular than 'mother.' Naturally our Latter-day Saint women have caught the spirit to a certain extent and a great danger threatens. Oh, how my heart thrills when I think of the lessons our Bee-Hive girls are receiving. I'm certain that the plans were Heaven-inspired. And in these girls lie the hope of motherhood in our Church."

In rapt attention Marcia sat, and as the words were finished her gaze shifted to a hill some two miles distant which rose higher than the surrounding ones. "I'm going to climb that hill this afternoon," she remarked, "when it gets cooler."

To her companion's questioning glance she answered, "I must have it out with myself."

Ah! wise young person that she was to have thus early learned such a great truth! Those who have reached the heights and found places in our halls of fame could never have done so had it not been for the hours which they have spent in solitude, feeling the throbbings of the universe, listening to the voice of Nature. Yes, Nature has messages for all of us if we would hie ourselves away from the "maddening throng," for she speaks her most eloquent language in the silence.

For about a mile Marcia followed a barbed wire fence which separated the sagebrush hills from the farm lands. Then she started off over the hills and was soon climbing toward her destination. As the ascent became steeper she had to break a trail through the underbrush, now and again. The walk was exhilarating and she enjoyed it immensely. Near the top, spying a flat boulder, she sat down upon it. Then glancing around at the rustic scene she was soon conscious of a certain cadence and rhythm which permeated this secluded spot. There was a gentle swishing of the bushes, in the breeze, interspersed with the melody of the winged songsters. Even the chirping sound of a cricket seemed to have a place in the harmonious whole and Marcia felt thrilled to know that she also belonged to the vast scheme of things. The problems of creation seemed more easily solved under such conditions. She felt that every plant, bird, or insect, recreates itself according to will divine.

Marcia was looking down the hill at some larkspur, growing

in the rank beauty of its primal freedom, and she thought, "No more right have I to eliminate the use of the God-given function of Motherhood than have those flowers, were it possible, to cease blooming." Then she poured out her soul in gratitude to the Creator of us all, that this awakening had not come too late; that she might yet fulfil her destiny and become a worthy mother in Israel. A feeling of joy and elation possessed her. How she longed to get home and take out her volume of *Perfect Jewels,* and read from the old masters. She was certain she could do it more understandingly now. Then glancing at the sun just dropping out of sight beyond the distant hills, she rose and retraced her footsteps.

When about half way back she met the children with their grandmother. All three were chattering at once, telling what had happened during mother's absence. But Mother Blain silently studied her countenance, she must have felt satisfied for she offered a silent prayer of thanksgiving.

While his family was away from home, the young father being of steady habits, spent most of his evenings at home in the little bungalow reading or working around the place. His mother had left two books, casually suggesting that he read them. One, whose title was, *Auto Suggestion* did not at first look enticing, but was soon absorbing his attention and interest. He was led to see the wonderful possibilities of what psychologists call suggestion in the study of the mind. Garth Blain had begun married life with the vision of as bright a future as could be desired. He had taken a position with an advertising firm which suited his talents well. His employers recognized his ability and gave every reason to believe that he would be advanced in the firm, but these promotions had never come. Others had been chosen in his stead. Garth could not tell why, had any one asked him, but the fact was that he had drifted into a rut.

Upon several occasions when he was discussing different phases of business success with friends and acquaintances the remark had been dropped, that "You can't raise a family and get anywhere now-a-days." The psychologists could have told Garth that heeding these statements, began the slump in his business career.

After reading the above-mentioned book he sat in deep thought. Then it came to him like a dash of cold water in the face of his lethargic consciousness that success is not measured by the number dependent upon a man, but rather by his point of view. He had known it before in a hazy sort of way, and in fact the book had said as much but this particular truth seemed to come from some divine source for his individual good. At any rate, he was impressed and determined to try out the principle,

not saying anything about it to anyone, which was a good thing, for Satan is ever on the alert to thwart, our "right about faces" in life. It is therefore best to keep him in ignorance as much as possible. So it was a wiser and happier Garth who met his dear ones at the station a few evenings later. After embracing each one in turn he looked intently at his wife, exclaiming, "I say Marcia, you're looking ten years younger."

Laughingly, she met his gaze and declared, "The best part of going away is returning."

A few months later Marcia was seated in an easy chair in the cozy, little living room. Serenely she was looking at a downy little head nestled in a crib, marveling over her happiness. Garth had received a promotion in the firm with prospects of another soon. The future indeed looked bright.

The door bell rang and a caller was ushered in. It was Erma Mason. After greetings were over, she continued, "I hope you'll forgive me for not coming sooner, Marcia, but I just couldn't. The sights of these little new borns fill me with, what shall I say? Well, jealousy for one thing. You know the greatest unhappiness in my life is caused from the fear that perhaps I shall have no more."

"Erma, is that true? Do you really want more?"

"Why Marcia, did you think differently?"

Surprise was registered in both countenances, but Erma never guessed what this confession meant to her friend, for through it a shattered ideal was rebuilt.

Be a Friend

Be a friend. You don't need money,
Just a disposition sunny;
Just the wish to help another
Get along some way or other;
Just a kindly hand extended
Out to one who's unbefriended;
Just the will to give or lend,
This will make you some one's friend.

Be a friend. You don't need glory.
Friendship is a simple story.
Pass by trifling errors blindly;
Gaze on honest effort kindly;
Cheer the youth who's bravely trying;
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend.

Be a friend. The pay is bigger
(Though not written by a figure)
Than is earend by people clever
In what's merely self-endeavor.
You'll have friends instead of neighbors
For the profits of your labors;
You'll be richer in the end
Than a prince, if you're a friend.

—Anonymous. Selected.

RELIEF SOCIETY NURSE CLASS, 1923

Relief Society Nurses

Relief Society Nurses Receive One-Year Certificates

Fourteen Relief Society nurses, completing a one-year course at the Groves L. D. S. Hospital, were awarded certificates Wednesday evening, June 23, 1923, at the exercises held in the Relief Society reception room at the Bishop's Building. The nurses committee had attended to the preparation of the room, decorating it in roses. At the appointed hour Ethel R. Smith, of the General Board, played a march and the nurses with Miss Josephine Eagar entered the room and took the seats assigned.

Counselor Jennie B. Knight acted as chairman for the occasion. The following program, which proved both pleasing and profitable, was carried out:

The opening number was the hymn, *America,* sung by the congregation. Prayer was offered by Dr. Margaret C. Roberts who, in 1898, began the first nurses' course. A report of the work of the class was made by Miss Josephine Eagar who has had charge of the young women at the L. D. S. Hospital. This was followed by a violin solo by Prof. Kenneth Roylance. Miss Geneva Frost, of Riverton, presented a paper on the value of the Relief Society One-Year Training Course. Mrs. Lillian H. Coles entertained with two readings. Two numbers, with violin obligato by Prof. Kenneth Roylance and piano accompaniment by Miss Emma Ashton, were rendered by Mrs. Lizzie Thomas Edward, the musical director of the General Board.

The address to the graduates was made by Elder Melvin J. Ballard of the Council of the Twelve, who reminded the nurses that whatever knowledge they may have is but a small portion of the marvelous knowledge of God, and he admonished them in cases where they are at a loss to know what were best to do to seek the Lord for guidance rather than to experiment.

President Clarissa S. Williams made a brief address to the nurses, telling them to honor their calling. She reminded them that they should not desire to seek in any way the honors of the three-year graduates, and trusted that everything they did would be in honor. She then presented the certificates to the nurses as they filed past her to the music of the piano.

Elder B. F. Grant, superintendent of the L. D. S. Hospital, before offering the benediction expressed his satisfaction in the fact that the Relief Society had established a nurses' course in connection with the L. D. S. Hospital, and said that he thought it was one of the best pieces of work that the Relief Society was doing.

At the close of the program light refreshments were served in an adjoining room and the graduates had an opportunity to visit with those who had assembled for the evening's exercises.

In order that the readers of the *Magazine* may have some information in detail in relation to this class, we are publishing herewith the report presented by Miss Josephine Eagar:

Annual Report of the Relief Society One-Year Course in the L. D. S. Hospital

I present to you the annual report of the third graduating class of the Relief Society one-year training course for nurses, at the Dr. W. H. Groves L. D. S. Hospital.

Beginning August 1, 1922, our enrollment was 6. August 2, 1922, eleven more young ladies reported for duty, making a total of 17. December 31, 1922, the number enrolled was 16, one having completed the time required in the hospital and one having returned to her home on account of physical ailments and one extra entering. During the first two weeks of January, 1923, four more had completed their work with us and returned to their homes, leaving an enrollment of 12. January 15, 1923, eight more girls were admitted, giving us a total of 20, two of whom had finished the required time with us during the month of February, giving us on March 1, 1923, an enrollment of 18.

At present we have an enrollment of 14, a loss of four since March, all of whom have returned to their homes, some on account of physical ailments and others due to inability to adapt themselves to the work.

Tonight we are graduating these 14 young ladies, ten of whom will complete their work in the hospital within the next few weeks, some having to remain longer on account of sickness, while the other four will not have finished until December of the present year.

During their stay with us these girls are privileged to spend their time in the hospital, doing practically the same work as the regular training school girl during her first year of training and are under the same regulations. In addition to their regular class work, arrangements are made whereby every girl is priviledged to attend some religious service on Sunday and Mutual Improvement meetings while in session. Twice a month we have been highly honored by an invitation to join with the three-year girls in listening to some of the best speakers in the city on religious and other interesting topics, as well as some very enjoyable musical programs.

Our morning devotional exercises have been a source of great pleasure to us, at which time, we joined in song, reading and prayer. One of the to-be-remembered events of the year was our Christmas eve social. We hope that the coming year may

bring us a number of social occasions, for we have felt the need of more such activities in the home.

We feel very much indebted to a number of the doctors who have given their time in lecturing on vital subjects pertaining to our work, and for their devoted attention in time of sickness, we appreciate also the consideration and courtesies extended to us by the hospital management.

We have been visited only a few times by the members of the General Board of the Relief Society, due no doubt, to the fact that a great many things demand their attention.

You will notice, by referring to your program, that only one member of this class is a permanent resident of Salt Lake City, the others coming from different parts of Utah, as well as other states where doctors and nurses are scarce and where much of the caring for the sick is done by any person who is willing to assume that responsibility. How much better these girls will be able to meet these conditions, we are able to judge only by the favorable reports that have reached us about former graduates.

In their close associations together the girls have put forth their best efforts, each having been a stimulus to the other, both in their studies, and in their work in the hospital. They have been conscientious, dutiful and energetic. I have enjoyed very much my association with these girls, and trust that they will go on seeking knowledge along the lines that will better prepare them for their chosen calling. May they have joy and deep satisfaction in their work, which will come only by earnest and persistent efforts, coupled with faith and dependence on Him who is ever ready to help those who seek Him.

—*Josephine Eagar.*

Appended to Miss Eagar's Report is a List of the Names of the Relief Society Nurses With Their Respective Homes

Miss Maybelle Collette.....Smithfield, Utah
Miss Margaret Cutler.....Burley, Idaho
Miss Geneva Frost.....Riverton, Utah
Miss Melva Gilbert.....Arcadia, Utah
Miss Carrie E. Hall.....Showlow, Arizona
Miss Mildred Hansen.....Elsinore, Utah
Miss Jessie A. Hassell.....Mammoth, Utah
Mrs. Hazel B. Henrie.....Panguitch, Utah
Miss Jewel Howze.....Meigs, Georgia
Mrs. Bessie Johnston.....Idaho Falls, Idaho
Miss Vera Lettie Lingren.....Blackfoot, Idaho
Miss Margaret Nielsen.....Oak City, Utah
Mrs. Anna S. Petersen.....Omaha, Nebraska
Mrs. Kathryn Simmons.....Salt Lake City, Utah

Items About Woman

MASSACHUSETTS TEACHERS VISIT SALT LAKE

Miss Mary McSkimmon of Brookline, Massachusetts, was a visitor in Salt Lake City, June 26th and 27th of this year. Miss McSkimmon is the president of the Federation of Teachers' Organizations of the State of Massachusetts.

The *Journal of Education* has this to say of Miss McSkimmon: "Massachusetts teachers have a real Federation of teachers' organizations in the state including the State Teachers' Association.

"The membership is 15,000 due-paying members. It has always been a harmonious association though there are divergent interests.

"Its success is due in large measure to the president, Miss Mary McSkimmon of Brookline, one of the most efficient elementary school principles in the country, and one of the most accomplished women teachers in New England, ranking in professional appreciation with the women college presidents.

"Miss McSkimmon is the only person in America who has been president of a State Association with thousands of members, who has been re-elected year after year."

Other Massachusetts teachers visiting Utah on their way to the National Education Association meeting held in Oakland and San Francisco, were Miss Annie Carlton Woodward of Summerville, Miss Ada E. Chevalier of Brookline, and Miss Mary E. O'Connor of Taunton. These women are all prominent teachers of the Bay State.

MRS. HARDING VISITS UTAH

We congratulate Utah in having as a guest on the 26th and 27th of June, the first lady of the land, Mrs. Warren G. Harding. This is the fifth occasion of a visit of the wife of the president of the United States to Utah. Mrs. U. S. Grant was the first. She was here October 3, 1875. Following her came Mrs. Rutherford B. Hayes, Sept. 5, 1880. Mrs. William H. Harrison, May 9, 1891, Mrs. Woodrow Wilson Sept. 23, 1919.

ANOTHER WOMAN ENTERS BRITISH PARLIAMENT

Another woman has been elected to the British Parliament, Mrs. Hilton Phillipson. Like Lady Astor and Mrs. Margaret Wirthingham she succeeds her husband in the House of Commons. What is of interest in this particular case is that Mrs. Hilton Phillipson was elected on a conservative ticket while her husband was a liberal candidate.

MRS. CATT RETURNS FROM EUROPE

When Mrs. Carrie Chapman Catt returned from the meeting of the International Woman Suffrage Alliance lately held at Rome, when Mussolini declared for suffrage of the women of Italy, she was given a dinner in the big ballroom of the Baltimore Hotel which was broad cast by Weaf and heard all over the state of New York.

Mrs. Catt stated that the only good thing that had come out of the war, so far as she could observe was the resolve which had led the women to "stand up and fight for themselves."

The attendance at the congress in Rome convinced Mrs. Catt that the women's movement is the only united one in the world.

While Mrs. Catt declined to be re-elected president of the International Woman's Suffrage Alliance, she is still the president of the Pan-American Association for the Advancement of Women.

MRS. KNIGHT AND MRS. LYMAN RETURN FROM EAST

Mrs. Jennie B. Knight, Counselor, and Mrs. Amy B. Lyman, General Secretary, have recently returned from a five-weeks' trip in the East. While away, they attended the meetings of the National Conference of Social Workers, celebrating the fiftieth anniversary of the meeting of that organization. The attendance broke all former records. Practically 4,000 delegates from many countries being in attendance. Speakers of rare ability were there, and subjects of vital importance to social workers were presented daily.

Mrs. Knight and Mrs. Lyman also attended a board meeting of the National Council of Women which was engaged in preparing a program for the next meeting of the International Council of Women to be held in the United States. They reported that subjects of vital interest to that organization were being considered in this meeting.

They also visited a goodly number of social institutions throughout the East. They bring back a very glowing report of the work done at Mooseheart. They visited Relief Societies in the Eastern, Northern, Central, and Western States Missions.

Lady Astor is encouraged at the support her prohibition bill is receiving. The bill aims to prohibit the sale of liquor to young persons.

A good deal of publicity has been given to Miss Catherine Clay of Newark who studied for more than a year at Barnard College and took a degree, meanwhile caring for her home and three small children.

A movement to modify the curriculum of the English girls' school has been considered. The critics of the present course of study suggest the elimination of Latin and Greek from the intermediate course. They state that these studies were introduced to make the girls' schools correspond with the boys' schools. History and geography will be greatly reduced and emphasis placed on a thorough study of English and other modern languages.

The governor of Idaho has appointed Irene Walch Grissom as Poet-Laureate. We know of the ability of Mrs. Miller of Colorado, and judging from the poem submitted and published from the pen of our Idaho Poet-Laureate, she, too, is a woman of poetic gift. Perhaps a Utah woman might be found who would honor such a position, if we went in search of her.

THE SHEPPARD-TOWNER ACT

The Sheppard-Towner Maternity Act, which the United States Supreme Court now declines to disturb, places at the disposal of the States fixed sums to be distributed annually for five years. It apportions them on a basis of population. It stipulates that a State shall get its share when it appropriates a like sum from its own treasury for the same use. The money of course will go to educate women in maternity and child hygiene. If all the States accepted the federal offer, the national government would spend in the five years $7,680,000. We are especially pleased that Utah has qualified.

Mrs. Olive Streechley, former secretary to Lady Astor, M. P., in outlining the work of the British women in politics, said:

"In our agricultural districts it is more than obvious that the granting of the vote has awakened the farmers' wives to a most gratifying extent. During Lady Astor's campaign we found that the women on the farm could tell every point in her career."

MISS CUMMINGS GOLF VICTOR OVER MISS FARLANE IN FRANCE

Chantilly, France, June 25 (Associated Press.)—Miss Edith Cummings, of Chicago, scored an easy victory over Miss Mae Farlane of England, 9 up and 7 to play, on the first day of the women's international golf championship here today. She will meet Mlle. Gaveau, for several years champion of France, in the second round tomorrow.

"Home, Sweet Home"

We regretted to omit from the May issue of the *Magazine* matter relating to the centenary of the writing of John Howard Payne's justly famed song, "Home,Sweet Home," but the Mothers' Day material crowded it out.

At the time "Home, Sweet Home" was written, the author was living in Paris, near the Palais Royal, the old French palace noted for being the residence of Cardinal Richelieu. In 1907 he lost his mother. The memory of her had much to do with the train of thought and feeling that resulted in the writing of the song.

"Home, Sweet Home" was first sung about the middle of May, 1823, at the Covent Garden Theatre, London. It was introduced into a play called "Clari" and sung first by Miss Marie Tree, sister of Ellen Tree, afterwards Mrs. Charles Kean. The song "took fire," resulting in the sale of more than one hundred thousand copies within the year. In this sale, Payne did not share. He was cheated by both the publisher and manager, his name not even appearing on the title page of the song.

He did not hear it sung in his own country until 1832, nine years after the date of its composition; but he did hear it sung under most pleasing circumstances in the city of Washington during the administration of President Millard Fillmore. A distinguished audience had gathered to hear Jennie Lind. In the auditorium were President Fillmore, Daniel Webster, Henry Clay, General Scott, and Howard Payne. We include the description of this event by Gertrude M. Ridgway, as published in *The Outlook*.

"The closing song on the program was *Greetings to America,* written expressly for Jennie Lind by Bayard Taylor. The applause was most enthusiastic, and Daniel Webster emphasized it by arising and making a profound bow to the singer, who turned toward Payne and sang, 'Home, Sweet Home.' The audience was electrified and gave full expression to its enthusiam at the end of the first line."

At present Gali-Curci is including it in her program with marvelous effect. Two or three versions of the song are extant. We present three, the first being the original draft by Mr. Payne:

'Mid pleasures and palaces thought we may roam,
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there
(Like the love of a mother
Surpassing all other),
Which, seek through the world, is ne'er met with elsewhere.
(There's a spell in the shade
Where our infancy played),
Even stronger than time, and more deep than despair!

An exile from home, splendor dazzles in vain;
Oh, give me my lonely thatched cottage again!
The birds and the lambkins that came at my call,
(Those who named me with pride,
Those who played by my side),
Give me them, with the innocence dearer than all!
The joys of the palaces through which I roam
Only swell my heart's anguish—
There's no place like home.

HOME, SWEET HOME

'Mid pleasures and palaces though we may roam
Be it ever so humble, there's no place like home:
A charm from the skies seems to hallow us there.
Which seek through the world is not met with elsewhere.

Chorus

Home, home, sweet, sweet home,
Be it ever so humble there's no place like home.

I gaze on the moon, as I trace the drear wild,
And feel that my parent now thinks of her child;
She looks on that moon from our own cottage door,
Through woodbines whose fragrance shall cheer me no more.

An exile from home, splendor dazzles in vain
Oh, give me my lowly thatched cottage again;
The birds singing gaily that came at my call;
Give these, with sweet peace of mind, dearer than all.

If I return home overburdered with care,
The heart's dearest solace I'm sure to meet there,
The bliss I experience whenever I come
Makes no other place seem like that of sweet home.

Farewell, peaceful cottage! farewell, happy home,
Forever I'm doomed a poor exile to roam;
This poor, aching heart must be laid in the tomb,
Ere it cease to regret the endearments of home.

—Words by John Howard Payne.

'Mid pleasures and palaces, though we may roam
Be it ever so humble, there's no place like home!
A charm from the skies seems to hallow us there
Which, seek through the world, is ne'er met with elsewhere!
Home, home, sweet, sweet home!
There's no place like home!
There's no place like home!

An exile from home, splendor dazzles in vain!
Oh, give me my lowly thatched cottage again!
The birds singing gaily that came at my call!
Give me them!—and the peace of mind dearer than all!
Home, home, sweet, sweet home!
There's no place like home!
There's no place like home!

—John Howard Payne, Washington, Aug. 10, 1850.

Milk as a Food

By C. Y. Cannon, Department of Animal Husbandry Brigham Young University

A good many people have an idea that milk is nothing more than a drink, and that outside of the little cream that is obtained from it, there is no food values in it.

In each one hundred pounds of average milk there is found:

87 lbs. of water
4 lbs. of butter fat
3¼ lbs. of casein and albumin (protein)
5 lbs. of milk sugar
¾ lbs. of ash (mineral matter)

It therefore consists of 87% of water and 13% of solids or dry matter.

When the water is taken from the milk, this water is bound to have no more value than water taken from any other pure source. We then find that the food value of milk is locked up in the 4% of butter fat, the 3¼% of protein, the 5% of sugar, and the 3% of mineral.

Undoubtedly everyone considers turnips a good food. No one would ever consider buying them as a drink, and yet turnips contain more water and a great deal less food value than an equal weight of milk. Fresh tomatoes, carrots, beets, cabbages, onions, squash and other vegetables are found to have more water in them pound for pound than milk.

A knowledge of the place milk occupies among foods must be gained before one really begins to appreciate it. Food should do two big things in the body; one is the furnishing of energy for the body processes and movements and the other is the supplying of materials for new growth and for the maintenance of the body balances so as to insure health. Value of food for the first purpose is usually measured by the energy in it, while for the second purpose it is usually measured by the protein content. The following tables give an idea of the relative value of milk from these standpoints.

From the energy standpoint:

1 quart of milk is equal to
7 oz. of steak
4.3 eggs
8.6 oz. of fowl

From the protein standpoint

1 qt. of milk is equal to
12.5 oz. of steak
9 eggs
14.5 oz. of fowl

Combining these two measures of food value into one table, Greaves says that one quart (two pounds) of milk is equal in value to

2 lbs. of codfish
3 lbs. of fresh fish
2 lbs. of chicken
4 lbs. of beets
5 lbs. of turnips
2 lbs. of potatoes
6 lbs. of spinach
7 lbs. of lettuce
4 lbs. of cabbage
8 eggs

There is another factor of vital consideration in selecting a food other than the factors of energy and protein, and that is the food balance or nutritive ratio. Proper nutrition can only be obtained when a sufficient amount of the flesh-forming, as well as the heat-producing foods, are present, whether it be for growth, the restoration of material consumed by the labor of brain or body, or for the supply of heat to make up for the loss of heat through external cold.

Milk supplies all of the elements necessary for these things. By examining again the composition of milk you will note that protein supply is furnished by the casein and albumin, the fat by the butter fat, the carbohydrates by the milk sugar, and each in such amounts that the balance between the flesh-forming foods and energy-producing foods is almost perfect.

The mineral balance furnished by the milk is more nearly perfect than that furnished by any other food. Qualitatively, the ash of milk contains the same ingredients found in all animal matter. Quantitatively, it follows very closely the composition of the young at the time it is taking the milk.

By comparing the cost of milk as a substitute food for meat and for eggs we find that

Milk at	*Is as cheap as sirloin steak at*	*Or eggs at*
7 cents a quart	16.3 cents a pound	17.6 cents a dozen
8 cents a quart	18.6 cents a pound	21.1 cents a dozen
9 cents a quart	21.0 cents a pound	22.6 cents a dozen
10 cents a uart	23.3 cents a pound	25.1 cents a dozen
11 cents a quart	27.9 cents a pound	30.2 cents a dozen
15 cents a quart	34.9 cents a pound	37.7 cents a dozen

One must remember that the above values are given for average milk, but it ought to be understood that milk varies considerably from the average in the quantity of solids found in it. The State law places a minimum on the percentage of fat and the total solids that should be in milk when sold. That minimum for Utah is 3.2% of butter fat and 12% of total solids. Milk may vary upwards until there may be as much as 6% or 7% of fat and over 15% of solids. As a food the latter kind is very much more valuable.

Dr. A. F. Woods, President of Maryland College, says,

"Milk, more than any other food, combines most completely, and in the most favorable form, at the lowest cost, all the elements needed to promote growth and sustain the hupan body. Milk has absolutely no substitute for growing children. It deserves to rank, therefore, as our most important and necessary food."

Note: The above article touches only one phase of the milk question. The author hopes to discuss other phases at a later date.

My Heart is in the Desert

Nina Burnham McKean

All the desert seethes and shimmers
'Neath the noon day's burning sun.
Cruel mirage floats and glimmers;
Brilliant, green-hued lizards run.

Night fall finds the desert sleeping;
Full moon, low hung, molten gold.
Anguish, deep; too deep for weeping,
Weighs my heart with woe untold.

Barren desert, sun-scorched, burning—
Flames of love my soul consume:
Purple shadows, tender turning;
Dead, my love 'neath cactus bloom.

Notes from the Field

Amy Brown Lyman

PROGRAM OF AUXILIARY GROUP CONVENTIONS FOR 1923

(To be held in connection with the regular quarterly conferences)

Dates

July 28-29: Alberta, Curlew, Lost River, Raft River, Summit.
Aug. 1- 2: Taylor.
Aug. 4- 5: Emery, Lethbridge, Millard, South Sanpete, Gunnison, Snowflake.
Aug. 7- 8: St. Johns.
Aug. 11-12: Big Horn, Juab, Oneida, Wayne, Los Angeles.
Aug. 18-19: Bannock, Blackfoot, Blaine, Malad, Shelley, South Sevier, Teton.
Aug. 25-26: Bingham, Burley, Garfield, Idaho, Pocatello, San Juan.
Aug. 28-29: Young.
Sept. 1- 2: San Luis, Bear Lake, Bear River, Boise, Franklin, Panguitch.
Sept. 4- 5: Kanab.
Sept. 8- 9: Montpelier, Portneuf, Twin Falls, Rigby, St. George.
Sept. 15-16: Morgan, Roosevelt.
Sept. 19-20: Uintah.
Sept. 22-23: Duchesne, North Sanpete, Parowan, Star Valley,
Sept. 29-30: Carbon, Deseret, Fremont, Sevier, Union.

Following the October general conference: Benson, Hyrum North Sevier, Tooele, Wasatch, Beaver, Cassia, Tintic, Woodruff, Yellowstone, Moapa, Maricopa, Juarez, St. Joseph.

Separate conventions are to be held in the following stakes, the dates to be given later in a separate program:

Alpine, Box Elder, Cache, Cottonwood, Ensign, Granite, Jordan, Liberty, Logan, Mt. Ogden, Nebo, North Davis, North Weber, Ogden, Oquirrh, Pioneer, Salt Lake, South Davis, Utah, Weber.

INSTRUCTIONS

Arrangements for the holding of Stake Group Conventions during 1923 have been made with the approval of the General Authorities of the Church. These group conventions will be similar to those held in 1922, with the Relief Society, Sunday

School, Y. M. M. I. A., Y. L. M. I. A., and Primary Associations of each stake participating. It is expected that all stake and ward officers and teachers of these organizations will be in attendance, as indicated by the program.

The Stake Presidency will have general charge of the convention as at regular quarterly conference, and all presiding authorities, the priesthood, and general public are invited to attend.

Meetings are arranged that will offer practical and definite assistance to each association, and it is hoped that each of these meetings will be favored by the attendance of a fair proportion of priesthood authorities.

The regular quarterly conference sessions are for the benefit of the entire stake membership. The stake chorister will supervise and direct the music for such general sessions.

It will be noted that at certain periods five auxiliary organizations will be holding separate sessions at the same time, and it is hoped that there will be definite understanding among all organizations as to what rooms shall be used and by whom, so that confusion and loss of time may be avoided.

In order for the general representatives of the auxiliary organizations who will be in attendance to do effective work at the convention, it is necessary that all stake and ward organizations be completely organized, and, so far as possible, that there be no duplication of office.

TIME OF MEETINGS

Saturday

10:00-11:20 a. m.:	Regular Quarterly Conference Session.
11:30-12:45 p. m.:	Joint Auxiliary Stake Board Meeting, including stake presidency, high council, and ward bishoprics.
12:50- 1:50 p. m.:	Relief Society stake Board Meeting.
2:00- 3:20 p. m.:	Regular Conference Session.
3:30- 5:30 p. m.:	Separate Auxiliary Stake Board Meetings. (Excepting Relief Society which will hold a Stake and Local Officers' meeting.)
8-10 p. m.:	Social for all stake and ward officers and teachers of all auxiliary organizations, under supervision stake recreation committee M. I. A.

Sunday

9:00-10:30 a. m.:	Separate Auxiliary Meetings.
10:30-12:00 noon:	Joint Sunday School and Primary Session.
12:00- 1:00 p. m.:	Stake and Ward Music Committee Meeting.
2:00- 4:00 p. m.:	Regular Quarterly Conference Session.
Sunday Evening:	Mutual Improvement Association Meeting.

PROGRAM OF RELIEF SOCIETY MEETINGS

Saturday, 12:50 to 1:50 p. m.

Relief Society Stake Board (Stake Board only)

I. Questionnaire, to be filled in by General Board member during session.
II. Miscellaneous.

Saturday, 3:30 to 5:30 p. m.

Relief Society Stake and Local Officers
Bishops Especially Invited
(Officers and especially invited guests only)

I. The Family.
II. Ward Questionnaire.
III. Discussion.
IV. Work and Business Meeting.

Sunday, 9:00 to 10:30 a. m.

Relief Society Stake and Local Officers
(Officers only)

I. How to create atmosphere for a Relief Society meeting.
II. Elements of a Lesson.
III. Testimony.

Note: In addition to the special Relief Society meetings, the Relief Society stake board members will be expected to attend the joint auxiliary stake board meeting, Saturday, from 11:30 a. m. to 12:45 p. m.

Union Stake

In all the wards in Union stake interesting programs were given on Relief Society annual day, commemorating the organization of the Relief Society. The Union stake also reports that several successful *Magazine* parties have been held at which choice poems and selections from back volumes of the *Relief Society Magazine* were given. Games in keeping with the occasion were played, and in one ward, a song was especially composed. A unique contest was conducted. Each association of the stake was asked to submit ten reasons why every Latter-day Saint woman should be a *Magazine* subscriber. These reasons were judged and the organization awarded first prize received three subscriptions, the society awarded second prize received two subscriptions, and all others were presented with one yearly subscription. These prize subscriptions were placed in the homes of non-members of the Church. As an incentive to increase attendance, the board has decided to present a silver vase to the ward

having the highest average annual attendance (it must be above 50%). The vase will be held by the winning ward for one year, and each year thereafter it will be presented to the ward which merits it. After scoring for three years, the ward with the highest average attendance will receive a complete set of Church works: Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price.

Western States Mission

DENVER BRANCH RELIEF SOCIETY

The accompanying picture of the Denver Branch Relief Society, has been sent to Relief Society headquarters, together with an interesting report of the activities of the branch. The letter, in part, reads:

"One of the greatest privileges the women of the Church of Jesus Christ of Latter-day Saints enjoy is membership in the Relief Society organization. It is in this organization that they have the opportunity of expressing their great love for human kind and for their God. This spirit of love and service actuates the Denver branch Relief Society, and during the past season this spirit has brought happiness and joy to the lives of each officer and member of this organization.

"The class work is conducted the same as in the stakes of Zion. The lessons are presented as outlined in the *Relief Society*

Magazine. During the sewing and social Tuesday, several quilts, rag rugs and baby layettes have been made. Clothing has also been made and prepared for distribution to the needy. The Relief Society members assisted by the missionaries make their monthly visits to every Latter-day Saint home in Denver.

"The Denver branch Relief Society conference was held Sunday, December 17. A full report of their work was given by the officers of the organization. Splendid musical numbers were rendered.

"On March 17, the Denver organization celebrated the Relief Society anniversary day by conducting a special program in the Denver chapel. Several social affairs have been conducted during the winter for the purpose of raising funds for the relief work. On February 14, the Relief Society bazaar was held. Dainty articles of needle work, hand painted china, as well as practical articles, were made and donated by the members. Supper was a feature of the affair. The Relief Society cleared $125 on this occasion. Mrs. Mary A. Van Schoonhoven is president of this society."

Maricopa Stake

The Maricopa stake is conducting attendance contests, the winning ward to receive one dozen Relief Society song books at the end of the year. The Papago Indian Relief Society women, about twenty-five in number, and some of their children, were the guests of the Maricopa stake board on May 9. Every member of the stake board and the Relief Society Second ward presidency, laden with sandwiches, doughnuts, and ice cream, visited them. Everyone present enjoyed the refreshments and the program of songs, reading, and folk dancing.

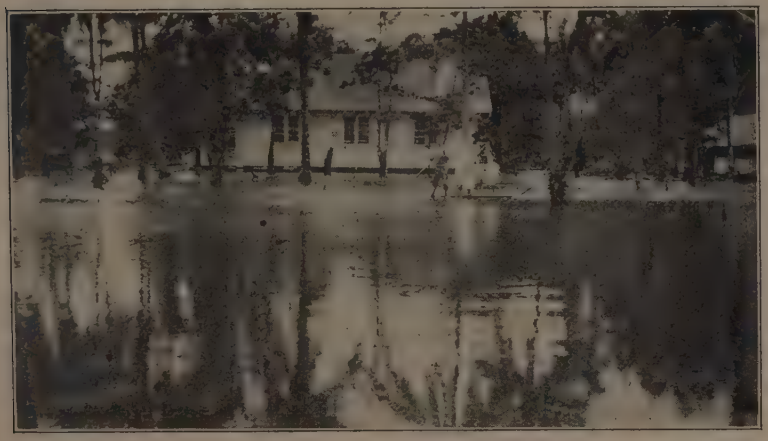
The president of this branch, Ellen E. Tiffany, gave birth to a baby boy, her twelfth child, early in May. On the occasion of the Relief Society party, she received many useful and beautiful presents from the visitors and from the native women.

Samoan Mission

Mrs. Thurza Adams, president of Samoan Mission Relief Societies, in a letter to the General Board, reports the unusual occurrences of the Relief Society annual day. The accompanying picture shows Mrs. Adams and her three small daughters on the raft referred to in the following description of their experiences:

"Representatives from two other branches met with the organization of Pesega at the latter place for a program appropriate for the Seventeenth of March, to be followed by a general feast. A number of Relief Society women were present, despite the

threatening weather, and we proceeded with the business of sustaining the officers, reading the minutes of the meeting of a year ago, collecting the annual fund, which practically everyone paid, and an interesting program was carried out. Just before the close of the service, rain began falling as it does in the tropics only, and in possibly half an hour or less as much had descended in veritable sheets as Utah receives in six months. The water rose rapidly, until we could see that we would soon be marooned in the house we were in, for the water crept up the cement pillars upon which the building sets, at a rapid rate. Soon the entire lawn



MRS. ADAMS AND THREE CHILDREN ON RAFT

which serves as grounds for Mission Headquarters, was covered like a lake, only high objects like coconut trees, buildings, etc., being seen. At the close of the meeting a couple of native boys brought a raft constructed from old lumber that was floating away, and on this we were ferried, two or three at a time, nearly a hundred yards across the lot to the Mission House. As soon as possible, the feast was spread in the large native house across the street, belonging to our Samoan missionary, Aupiu, and the sisters surrounded the banana-leaf table upon which were heaped the various foods of Samoa. All in all, the day was very successful, and certainly it was quite unusual."

St. George Stake

Mrs. Sariah Anna Workman is one of the venerable women of St. George stake. She is ninety-one years of age, and has been an active Church worker all her life. She was president of the Relief Society of Virgin ward, of the St. George stake, for

twenty years. Mrs. Workman was born at Amhurst, Ohio, February 18, 1832. She lived in Kirtland, Ohio until she was seven years of age. About this time the Saints moved to Jackson county, Missouri, her father serving in the migration as a captain of a company. Later in Carthage, Illinois, Mrs. Workman became well acquainted with the Prophet Joseph Smith, as her father was closely associated with him. Mrs. Workman lived with her grandmother Johnson in Nauvoo until the Saints came west in 1848. On July 1, 1849, she was married in Salt Lake City to John Eager. From this union eight children were born. She became a widow in 1864, and soon after her husband's death, she moved with her brother, Nephi Johnson, to Virgin, Utah, where she made a home for her children. Her first home in Virgin was a rough dugout. She was called to endure the hardships of pioneer life. In 1866 she was married to Andrew Jackson Workman and five sons were born to them. Mrs. Workman can look back upon her life with satisfaction, for in rearing her large family, in building up her community, and in laboring in the Church organizations, she performed a great service and achieved a useful career.

Oquirrh Stake

On June 3, 1923, the Oquirrh stake was organized, which is a division of the Cottonwood and Pioneer stakes. Mrs. Emma S. Jacobs was sustained as president of the Relief Society of this new stake.

Sevier Stake

The Relief Society board of the Sevier stake reports that some of its members recently visited an especially interesting meeting at Glenwood ward. Glenwood is a small ward but the Relief Society has a membership of sixty. On the occasion of the stake board members' visit, there were sixty-one members present, including the visitors; also thirty babies. A splendid meeting was held and after the program, refreshments were served to all present.

Northwestern States Mission

The Relief Society of the Moscow, Idaho, branch has submitted the accompanying picture to the Relief Society Magazine, together with a report of its activities. The Moscow branch is a part of the East Washington conference of the Northwestern States mission. This society was organized October 30, 1921, and since its organization, it has held weekly meetings and followed the outlined lessons in the *Magazine*. This branch has done a little charity work, and has sewed clothing for distribution among those in need, and it has furnished a sacrament tray for the

branch. This year the society collected one hundred per cent. annual dues and nearly all of the members are *Magazine* subscribers. There is no meetinghouse in Moscow, so the Relief Society sessions are held in the homes of members. Mrs. Lucy B. Sudweeks is president of this active little organization.

MOSCOW, IDAHO, BRANCH RELIEF SOCIETY

Boise Stake

The Boise stake board has made special plans for the summer work for the Relief Society. The board has requested that at least two demonstration classes be held in each organization during the coming summer, on food, health, and clothing. The preparation of foods, the ways and means of promoting and preserving health, and the making of clothing at home, are some of the topics suggested. One of the wards has formed a nursing class under the direction of the Red Cross nurse, and other wards have held demonstration classes in the making of hats, and other articles of clothing. One of the wards co-operated with the Red Cross and formed a "Kiddie Camp" to which all under-nourished children were invited to come for examination. Numerous mothers brought their children to this camp and learned some of the fundamentals of health and diet. Practically all of the Relief Societies in this stake held clinics at which numerous children were examined and the parents advised as to the care and treatment needed to promote the health and development of the children. The doctors in the communities were very generous in giving their time to these clinics, and in many instances where it was necessary, the doctors performed operations and gave other medical attention, without charge.

Guide Lessons for October

LESSON I

Theology and Testimony

(First Week in October)

HABITS AND CUSTOMS IN HEAVEN

PART I. HABITS.

The word "heaven" carries with it the idea of a place of happiness, in fact, heaven and happiness are in a sense synonymous, with the difference that in the heaven idea the place element dominates while in the happiness idea condition is most thought of. We think of going to heaven, but we think of being happy.

Our heaven is inseparably associated with heavenly beings. Without these beings the place takes on the aspect of a home with no one there.

Heaven is thought of as a place of salvation and salvation has been sagely declared to be a condition beyond the power of one's enemies. (See *Compendium Gems,* page 276.)

It must be remembered that man has two kinds of enemies, the objective and subjective. God can place man beyond his objective enemies, but the man must free himself from his subjective enemies. Wrong attitudes and bad habits are his chief subjective enemies.

The place thought of as heaven would be a place of discomfort to any one whose habits were out of harmony with the inhabitants of heaven. The habit of untruthfulness would so chagrin its possessor that he would flee from a place where truth speaking was the habit of everybody, and we cannot think of heaven as a home of the habitual falsifier.

Our chief concern, then, as to heaven is not *where* we are going to, but where shall we be when we get there; with what kind of beings would we enjoy ourselves?

Conflicting habits make happiness out of the question. The clean cannot be happy in the presence of the unclean, nor can the latter have joy in the presence of the former. The prophet Joseph Smith stated a great truth when he said: "If you wish to go where God is you must be like God;" *i. e.,* have habits like His.

Our desire might well be lined up in this order: First, to be like the Lord; second, to be *where* he is, third, to be *what* he is, *i. e.* have God power, responsibility, etc. (See Compendium page

283.) The first desire will lead us to "learn of his ways" that we may "walk in his paths" which would consist in finding out what the Lord's habits are and in forming habits like his. The second desire will call for a companionship of the Lord's Spirit that will give one a sense of his approval here and an assurance of compatible association with him hereafter.

Just as fast as we know good doctrine we have a habit-knowledge, and just so fast are we saved from our inferior selves by our superior selves, and made fit for being placed beyond the power of our objective enemies, which is all in keeping with the great law stated by the modern Seer, "A man is saved no faster than he gets knowledge."

Four Heaven Habits.

1. The habit of being in an on-the-altar attitude; a constant, complete consecration of the self, not the consecration such as Satan offered with a selfish condition attached, nor the consecration such as was made by Ananias and his wife with a reserve to lean on (see Pearl of Great Price, Book of Moses, 4:1; also Acts 5:11) but the consecration like that of Jesus full, complete, unconditional; full of confidence, void of hesitancy (see Pearl of Great Price, Book of Moses 4:2),—the consecration of a Lydia Knight giving up her teams to aid the emigration of others while she waited with her fatherless little ones.

The habit of having this on-the-altar attitude is not only a heaven habit, it is a heaven-making habit. How much of heaven was brought to the home by the refusal of a young man to join a fraternity because one of his on-the-altar habits was to be lovingly responsive to the counsels of his father. There was no need of a "you must not do it" nor the "you ought not to do it," but just the loved filled expression, "I would prefer that you do not."

2. The habit of unselfish service is a heaven habit. Not for his own sake did the Son of God plan his descent from the counsels of the Trinity, the power of a creator and the companionship of celestials to be born in a stable, hunted by a murderous monarch, taught carpentry by a foster-father, and from his mother learn the scriptures of which he was himself the author; to conform to the requirements of a pagan government; to be misunderstood in his teachings, unappreciated in his work, rejected by his race, betrayed by an associate, killed for doing good.

It was not because of *His* needs but because of the needs of others that he went through it all and asked as a recompense only that which he left when he came into mortality, the presence of his Father. Just the place and the power that was his in his father's kingdom (see John 17:5).

3. Prayer is a heaven habit. That the parents of Jesus taught him to pray there can be no doubt, but that his praying habit had a foundation seems evident from his declaration recorded in John 5:18-22. The frequency with which Jesus prayed put prayer as one of his habits.

4. Sabbath Day observance is a heaven habit. The creation of the earth was planned in the councils of the Gods. It was no experiment. The periods and processes were predetermined and before the work began the celebration of the finish was programmed (see Pearl of Great Price, Book of Abraham 5:4-8).

Observing the Sabbath was one of the habits of the Christ (see Luke 4:15), and if he was in the habit of doing what he had seen his Father do we must conclude that this planet is not the only one on which a holy day is observed. The Sunday observance habit is a process of bringing the conditions of heaven to the earth. The Lord Jesus, may we not conjecture, hallowed the Sabbath by plan, observed it before he took upon himself mortality, and was in the habit of attending meeting on the hallowed day while he dwelt among men.

In Recapitulation: A heaven habit is a habit of heavenly beings. Our heaven habits make heaven possible for us. The forming of heaven habits saves us from our subjective enemies, our inferior selves. Heaven habit-knowledge, or doctrine-knowledge transmuted into habit is the knowledge that saves us as fast as we get it. Without heaven habits no one can be at home with heavenly beings.

The habit of having an on-the-altar attitude; the habit of rendering unselfish service; the habit of praying, and the habit of observing the Lord's Day are four heaven habits, or habits of heavenly beings.

QUESTIONS AND PROBLEMS

1. In the light of this lesson what is a heaven habit?
2. What would God's heaven be to a person who had none of the habits of the Lord?
3. Quote Joseph Smith on becoming like God.
4. Name four habits possessed by heavenly beings.
5. Show that Christ had the habit of being in an "on-the-altar" attitude.
6. What evidence have we that unselfish service is a habit of heavenly beings?
7. Prove that the habit of prayer is a heaven habit.
8. Give evidence that the observance of the Sabbath was one of the habits of Jesus, in both his pre-mortal and mortal state.
9. What was the result of trying to live in heaven with the unheavenly habit of accusing the brethren? (see Revelation 12:10.)

Work and Business

(Second Week in October)

LESSON III

Literature

(Third Week in October)

THE LITERARY CONTRIBUTION OF NEW ENGLAND

It was inevitable, after the Declaration of Independence which gave the American people political liberty, that there should be intense striving for intellectual emancipation. The tendency to suppress that had marked the Puritanic period, robbing life of its color, its natural exuberance of feeling, and its tendency towards humor, was sure to be protested sooner or later.

During the days of Benjamin Franklin, all eyes were upon Philadelphia as a literary center. Later, Irving, Cooper and Bryant drew attention to New York. Just passing the first quarter of the nineteenth century, the first outburst of poetry in New England occurred, and we were face to face with what has been styled the New England Renaissance. The souls of the young were crying for a fuller expression of the life that reverberated within them, and they found in Ralph Waldo Emerson a man who could voice their impulses.

The Puritan had scraped the paintings from his church windows, he had cast the wood carvings and all suggestions of decoration out of his church, not alone because of forced economy, but from a deep-seated feeling that these things were sinful and indicated that he was indulging the flesh. The same impulse that led him to eliminate his stained glass windows also prompted him to refrain from any contact with the literature of exact finish and beauty then being produced in England.

To Henry Wadsworth Longfellow, whose spirit was meek and mild and whose life was in all respects above reproach, it was given to be the revelator of some of this beauty and to so combine it with Puritan morals that it could give no offense.

There is scarcely a poem of Henry Wadsworth Longfellow's that does not hold within it some moral maxim that has for its purpose improvement of conduct, yet that moral gem is so surrounded by beauty of feeling and language, that it loses largely its peculiar Puritanic flavor. In a sense it is like a sugar-coated pill, one is preached to and admonished but the admonition is served in such delectable form that one is not conscious of a bitter taste.

One of Longfellow's greatest contributions to our literature comes from the fact that he went abroad and came in contact with the literature of Spain, France, Italy and Germany and made it part of our own literature. This was not an easy thing to do, but Longfellow had just the cast of mind that could extract the beauty and warth of feeling from European art, and so incorporate it into American literature that the American of Puritanic birth and training could accept of it without offense.

No study of Longfellow can be satisfactory that does not take into account the sincerity, serenity and sweetness of his nature. He was the embodiment in his life of the things his writings teach. Whatever his gift of song, his gift to the world of an untarnished life is what, at our angle, we value most.

Longfellow's writings carry his autobiography in far greater detail than is the case with most of the poets. He was born in Portland, Maine, and, in a poem called "My Lost Youth," he speaks of "The beauty and mystery of the ships and the magic of the sea." He was surrounded, as were Bryant and Cooper, by the interminable forests of America and, like them, revelled in the grandeur of nature.

He early became connected with Bowdoin College and was a student in that institution with Bancroft, the historian, Franklin Pierce, who was afterwards President of the United States, and Nathaniel Hawthorne.

After graduation from Bowdoin, he accepted the position of professor of modern languages in that college. Longfellow was always popular as a professor and soon his fame reached the halls of Harvard University. He was asked to accept a chair for similar work at Harvard, and, feeling that he needed greater preparation, he again went abroad. It was at this time that he lost his beloved wife, Mary Storrer Potter, whose death, in 1835, was his first great sorrow. His reference to her in the poem "Footsteps of Angels," when he pictures spirits from the other world visiting this, reading:

> "And with them that Being Beauteous,
> Who unto my youth was given,
> More than all things else to love me,
> And is now a saint in heaven."

has been read by many admirers.

He went to Cambridge and found lodgings in the old Craigie House, overlooking the Charles river, which was the headquarters of the British soldiers and finally of Washington during the period of the American Revolution.

Later he became engaged to Miss Frances Appleton, the daughter of a wealthy publisher of Boston. Longfellow had become so enamored with the old Craigie House that his father-in-

law helped them to obtain it for their home. Here his children were born and here in this house they used to pounce on him from the upper story into his study. We are all of us familiar with the lines,

"From my study I see in the lamplight,
Descending the broad hall stair,
Grave Alice, and laughing Allegra,
And Edith with golden hair."

A second time he was called to part with his life's companion. A tragedy from which he never fully recovered took Mrs. Longfellow from him. She was doing something to amuse the children, when the flame of a lighted candle caught her dress, made of a very light substance, and before anything could be done she was burned so badly that death resulted. Eighteen years after, in thinking of her, Longfellow wrote, as his mind turned to one of our Colorado mountains:

There is a mountain in the distant West
That, sun-defying, in its deep ravines
Displays a cross of snow upon its side.
Such is the cross I wear upon my breast,
These eighteen years, through all the changing scenes
And seasons changeless since the day she died.

Longfellow's poetry is simple and was just the kind needed by a people breaking from Puritan life.

It is said that when he visited England he was invited to dine with Queen Victoria. As she parted from him after their visit, she remarked, "We shall long remember your visit, Mr. Longfellow, all our servants read your poems." Some people have suggested that this remark of Queen Victoria was not wholly complimentary to Longfellow. It did, however, state the thing as it is. It is children and the people, who are not in any sense of the word students of literature, who love Longfellow. In other words, Longfellow has taught the masses to read poetry. They have entered into the gate through him.

It is not easy to estimate just what Longfellow's contribution is to children. He took the place in earlier times that was later held by James Whitcombe Riley and Eugene Field. It is a common experience even today to hear the little tots in the grades repeating the line of *Hiawatha*.

The poet was the son of a cultured New England lawyer. His father's people came to America in 1676, and his mother had descended from John and Priscilla Alden whose romance is given to us in the *Courtship of Miles Standish*.

To summarize, then, Longfellow's special contributions to literature, we should say that he pierced the gloom and

terror of Puritan severity and harshness and let in beauty and charm, and to do this he depended not only on his own inherent nature, but on his accumulations from Europe, where he came in contact with the beauty and romance of the old world. He is simple, readily understood. He has embodied in pratically every one of his poems some of the moral axioms that would explain to people of Puritanic life and virtues the reason for the existence of poetry.

Previous to and during Longfellow's time there were many people who could not understand Emerson's famous maxim that "Beauty is its own excuse for being." Longfellow has taught all English speaking people to love poetry and his poems have been translated into many foreign tongues. He is one of the children's poets of America.

The next lesson will discuss his poetry and prose more in detail.

Questions and Problems

1. Consult some manual of American literature, or a volume of Longfellow's poems, containing a biographical sketch, and find out the date of his birth.
2. What body of water was Longfellow in close contact with in his early youth?
3. In what two colleges did he hold a professorship of modern languages?
5. If you were visiting the state of Massachusetts, in what city would you seek the home of Longfellow? Have one of the class members read "Footsteps of Angels."
5. Do you know any people today who think poetry is useless, unless it contains some moral maxim?
6. How do you feel toward poetry that is beautiful yet may not contain a stated moral idea?
7. Which sort of poetry do you prefer?
8. Read to the class "The Arrow and the Song," and also "A Psalm of Life." What moral lesson is included in each of these poems?

LESSON IV

Social Service

(Fourth Week in October)

MARRIAGE AND THE SOCIAL INTERESTS

Human beings are by nature social. They are happiest in the presence of friends. Even the pleasure of the companionship of husband and wife does not satisfy entirely the desire for human contact. Unless this desire for social life and friendship

is satisfied there may be growing feelings and expressions of discontent. Home will have a real charm to those only who are not compelled to remain always within its four walls. It becomes a prison to those who are not permitted to get out and away from it occasionally. This applies to those of many years of married life as well as to those who have lived with each other but a short time. A man in order to continue to love his wife should occasionally see her dressed in something other than her kitchen apron. She is interesting and beautiful at home, but she is also interesting and beautiful among friends, chatting and laughing and relieved of the cares of home life for a few hours. To laugh and sing and dance with friends is natural and necessary to complete living.

The Choice of Friends

The best friends of married people are the friends of both husband and wife. Such friends strengthen the bond of union. A husband will admire and love his wife the more if his friends also love and admire her, for after all, his judgment of her qualities are influenced greatly by what his friends say and think of her. To have friends express their admiration of his wife means that she is in reality that wonderful creature that he had imagined her to be.

And how happy it makes a woman feel to have her friends say that he is the very man they should have picked out for her, and that she and her husband make an ideal match. Such remarks as these generally come from those who are interested in the happiness of both husband and wife. They are their most valuable friends. There are, however, friends of husband or wife who do not become intimate friends of both.

A period of childhood and young manhood and young womanhood normally develops friendship which is of great value to the individual and should be retained if possible. Such friendship affords opportunity to retain in memory the happy days of youth.

Of this period Jordan writes:

"The old friendships carry with them a sentiment, deep-rooted in the past, a sweetness, a tenderness, a loyalty, a communion of memories and experiences that cannot be duplicated in after life. They are like old books that we have loved for years. The binding is worn and smoothed by our hands and by dear hands stilled forever; the inscription with the date is growing fainter for the eyes to decipher but easier for the heart to read; there are passages that helped and inspired us still loyally retaining our pencilled lines so we could turn to them in perfect confidence whenever we desire."—William George Jordan's *Little Problems of Married Life,* p. 169.

Relatives

Friendships based on relationship have also special advantages for it combines the ties of nature with many years of intimate association. As years go by this form of attachment should grow stronger. It is sad, indeed, to hear of married people who, through negligence or carelessness, sever their relationship with their parents and their brothers and sisters. The pleasure which comes in visiting the home of their father and mother and the joy which the young married people bring into the lives of their aged parents in such visits cannot be overestimated.

Such association deepens and strengthens family union; it ties together the old and the new home, but more than all else it is important in the common interest and mutual sympathy which it creates between the husband and wife.

Here is the opportunity for a man or woman to find new friends of real value, and friends, too, who can render great service. The common and careless remark about the unfriendly mother-in-law and father-in-law is not only untrue in the main, but the attitude which such expressions create in the minds of young people is actually mischievous.

The mother-in-law has many times become a real loving mother to her young son-in-law or daughter-in-law. Happy indeed, is the young man who has added to the parental love already enjoyed the sympathy and respect of second parents, the father and mother of his wife. Such friendship strengthens profoundly the attachment between the young husband and wife.

But in the marriage relation great care must be taken not to permit relatives to interfere with the slow and sometimes uncertain adjustment which is taking place between the young husband and wife. A passage of scripture, sometimes, however, misinterpreted, has in a certain sense a real appreciation: A man must forsake father and mother and cleave unto his wife. There are many delicate experiences which young people have in their attempt to adjust themselves to each other which relatives cannot fully understand. It is, therefore, well for young married people to live by themselves.

"The secrets of your marriage," says Frank Crane, "should be as sacred as if you had sworn at an altar not to divulge them. No person except your God, not even your mother, is entitled to know them. It is husband and wife against the world. They twain are one flesh. The permanency of your temple of love depends much upon the inviolability with which you keep your holy of holies. Set the angel of reserve with a flaming sword at the gates of your Eden. The back door friend has more than once proved an unmitigated curse. * * * It is a law of na-

ture that when the fruit is ripe it ought to drop, to separate itself from the tree. Your chances are better if you 'forsake father and mother' also brothers, sisters, aunts and uncles and 'cleave unto' him."

Precautions

Although a social life is essential to the happiness of married as well as unmarried people, it is certain that people who have assumed the responsibilities of a home must not let social interests absorb too much of their time, attention, and energy. The very love that exists between husband and wife may be sacrificed in this way as quickly as any other. In the larger cities where the opportunities for social life is much greater than in the smaller town, married people frequently make serious sacrifices in order to maintain their social standing. Their time is consumed entertaining and being entertained, in studying how they may obtain admittance into social circles.

This strenuous social life has caused many married people either to have no children or to put those which they do have in the hands of nurses. Such a life is unnatural and results in the loss of the love which binds parents to children and children to parents. It weakens the bond between husband and wife and robs the home of its sacredness.

Questions

1. In what way does the social interest support the marriage relations?
2. What effect does proper social life outside of the home have upon a woman's attitude toward her own home?
3. What is the value of retaining old friendships?
4. Why should a friend of your husband also become your friend?
5. Why should a woman maintain friendly interests with her husband's parents?
6. Show that the common criticism of the mother-in-law is without justification and is mischievous.
7. Why is it important that during the early period of married life the young people should be permitted to work out their own problems without the interference of relatives?
8. Give reason to show that excessive social life outside of the home may undermine the home.
9. What are the results when parents continually turn over their children to nurses for care and attention?

TEACHERS' TOPIC

"The Glory of God is Intelligence."
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1. Need of Education.
   (a) Man—To enable him to support his family.
   (b) Woman—To enable her to be an efficient mother and homemaker.
2. Necessity for Religious Education.

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SOCIAL SERVICE INSTITUTE

A Social Service Institute will be held at the University of Utah from August 13 to August 17. Doctor Edward T. Devine is engaged as the special lecturer. He will make two addresses each evening, one from 5:30 to 7:30—the other from 7:30 to 8:30.

The first address will be made at a luncheon meeting to convene at 5:30 in the evening during the week. The following topics will be discussed in the order named:

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3. Problems of Health.
4. Problems of Character.
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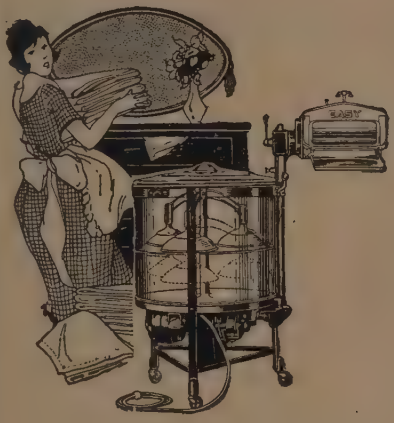

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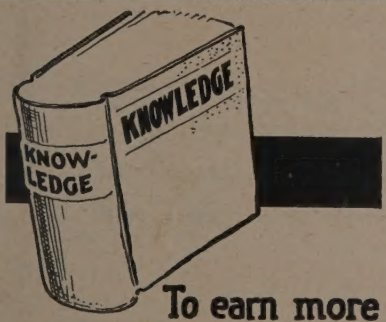

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